THE WEEKLY GLEANER.

AS A VOICE TO ISRAEL.

VOLUME I. SAN FRANCISCO. FRIDAY, SEPTEMBER 18. 5617, (1857.) NUMBER 36

The Furniture of the Sanctuary.

1. The Golden Candlestick, which stood at the left of a person entering the sanctuary (See wood cuts *Gleaner* No. 27 and 33.

2. The Table of the Showbread, opposite the Candlestick, to the left of the person entering the tabernacle (For wood cut and description we refer to *Gleaner* Nos. 8 and 9.

3. The Altar of Incense, This was the second altar belonging to the Cultus. It is also called the Golden Altar (Numbers iv 11). It was eighteen inches square, and three feet high (See *Gleaner* No. 19).

It was placed between the table of Sow-bread and the Golden Candlestick, in the holy place.

This altar in the tabernacle was made of Shittim-wood overlaid with gold plates, one cubit in length and breadth, and two cubits in height. It had corner called horns [Lev. iv. 7] of the same material; and round the flat surface was a border of gold, underneath which were the rings to receive 'the staves made of Shittim-wood, overlaid ith gold to bear it withal' Exod. xxx. 1 5; Joseph. *Antiq.* iii. 6. 8. s

The altar of incense in Solomon' Temple was similar, but made of cedar [1 Kings vi. 20; vii. 48; 1 Chron. xxix. 18] overlaid with gold.

THE HIGH PRIEST OFFERING INCENSE.

The altar in the second temple was taken away by Antiochus Epiphanes [Macc. i. 23], and restored by Judas Maccabaeus [1 Macc. iv 49]. On the Arch of Titus there appears no altar of incense; it is not mentioned in Heb. ix., nor by Joseph. *Antiq.* xiv. 4. 4.

Upon this altar incense was burned every morning and every evening, it was literally perpetual. "Neither burnt-sacrifice, nor meat-offering, nor drink-offering, was permitted upon this altar, nor was it ever stained with blood, except once annually, when the priest made atonement. [Lev. xvi. 18, 19].

And he shall then go out unto the altar that is before the Lord, and make an atonement upon it; and he shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

And he shall sprinkle upon it of the blood with his finger seven times, and he shall cleanse it, and hallow it from the uncleanness of the children of Israel.

And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord, throughout your generations.

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JULIUS ECKMAN, D. D., EDITOR AND PUBLISHER.

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NOTICE.

CONGREGATION SHERITH ISRAEL! The Rev H. A. Henry will lecture and read prayers on New Years day 19th Sept. on Stocton street Synagogue.

F. B. BARUCH, Sec'y.

The Convent of Mount Sinai.

Worship—bare-footed—the head covered—impropriety of walking up and down while chaunting—indifference about the religious state of the Arabs.

The worship is now solely that of the Greek Church: but there was a time when many forms of worship were of an equality here, Beside the Greek Church, stood the Mosque, whence the muezzin might, within the wall of this Christian convent, call the Faithful to prayer. The Latins, Armeneans and Syrians had also chapels; but the Greek is the only one now in use.

The service, says Durbin, was long and tedious. In the first place, the Bible, preceded by two lighted tapers, was carried around the church, and all the worshippers bowed as it passed. Then came a priest, bearing the Host in like manner. He carried the chalice in his right hand, and the bread in a gilded urn on his head, supported by his left hand. The urn was surmounted by a cross adorned with precious stones—the ruby, the emerald, and the sapphire. All knelt and crossed themselves. In a few minutes after the procession of the Host, the officiating priest appeared at the door of the sanctuary, bearing in his hands a large golden chalice, containing the Sacrament, of which none partook. The service closed with a sort of primitive love feast: a plate of bread was handed round by the priest, and all that were present partook. On retiring, most of the monks kissed a much-worn picture which lay on a small canopied stand.

Over the altar is a mosaic picture of the Transfiguration, a copy of which may be found in Laborde's Travels. But the most sacred place about the whole mountain, in the estimation of the monks, is a chapel behind the altar, covering the identical spot on which the Burning Bush is said to have flamed to Moses. The spot being considered holy ground, the traveller has to take off his shoes at the door of the chapel. It is adorned with rich lamps and other offerings of pious pilgrims. And the precise spot where the bush is reported to have stood, a space of three feet by two, is covered with silver plates.

Another chapel contains the tomb of St. Catherine, who was martyred in Egypt, and whose body is reported to have been borne by angels to the top of a lofty mountain just west of Sinai, which now bears her name, being called Djebel Catherine. The pretended relics of this martyr are kept in a box which is showed by the monks with great formality. From this precious deposite the convent receives its name. A splendid lid for a sarcophagus is likewise shown in this chapel, said to have been sent hither by an empress—Ann or Catherine of Russia—who wished to be buried here. That wish was disappointed, but the lid is justly prized as one of the rich treasures of the convent. It appeared to be of massive silver, elegantly embossed, and contains a likeness of the empress in high relief.

A recent highly intelligent and learned traveller expresses himself about the chapel and service in the following words: "The chapel (as many ancient buildings) was but scantily lighted. It was gaudily decorated on all sides with pictures, statues, candles, lamps, &c. There is too much of tinsel here. A high, large, bare, rocky hall would have satisfied our idea of a chapel for Sinai. This toy is certainly out of place. Instrumental music is almost unknown in the churches of the east, so here it was wholly the human voice that was employed. The chanting saluted us as we entered, but we were only able to catch a few words of the modern Greek in which it was read. It was not irreverent, yet it was not solemn.

It had a reedy sound, not unlike the drone of a bag-pipe. There were three monks engaged in it, each with service-book in hand and cap on head (they had their heads covered). One was standing at one side of the chapel at a desk, another at the opposite, also in a desk. The third wandered between the two, crossing and re-crossing the floor every two or three minuets, chanting all the while. Two or three were loitering about the outer aisle. We lingered perhaps half an hour, and then left;—but not with high emotion. This is not worship,—at least it is not the worship of which God has anywhere given us an example. These chanters are not the leaders of praise to any assembly of God's saints. From year to year they utter set sounds in which no one is present to join. It may be song, or it may be individual service, but it is not the worship of the church. It is not even "the voice of one crying in the wilderness," for it speaks to none. A passing traveller hears it, and perhaps adds hiss "Amen;" but that is all. The poor Arab understands it not: no one tries to teach him. He lives untaught and uncared for, and he dies unpitied, by these brethren of the convent, who are too far busy with their garden, and their almonds, and their pomegranates, and their arrack, and their chants, to have time to shew these Bedouin the difference between Jesus and Mahomet, between the Bible and the Koran."

The mode of calling the monks to prayer will remind many of our readers of the ancient mode of calling to synagogue. In times when the press was not so ready a medium of communication, and bells would neither have been allowed by Christian authorities nor adopted by the Jews, the people were called to synagogue through their שמש (beadle) who would make a tour through those parts of the city where Jews live and call aloud in the street "to school," (school, synagogue, or he, with a sort of a mallet would knock at the doors of every Jewish house (our ears in the years of childhood were saluted with both modes), the following irom Bonar will, as we stated before, remind many a reader of those days;

We had heard the bell ring, or rather the wood sound, for it is by striking a long beam of wood that they summon to service. They had three bells, of perhaps two centuries old, but they do not use these, perhaps through the force of immemorial custom. For in past ages they were not allowed to use bells. As Mahommedans do not use bells themselves, but summon to prayer by means of the human voice alone, so they seem to have prohibited the use of bells to others. Debarred the use of bells, the Christian ingeniously contrived to construct and so to strike wooden bars, as to make them give out a sound not unlike a small bell. It was this bar of timber, placed in a sort of shed or belfry about the centre of the east wall, that has emitted the shrill sort of sound which we had heard.

יום כפור

Day of Atonement.

We give, with pleasure, the following article from The Hebrew Review. It will be read with interest by all to whom religious subjects are interesting at all. Whatever the editor has given, is well given. But we regret that from the plentitude of the ideas that the solemnity of the day suggests, from the field for contemplation, the elegant author has but culled a few beautiful flowers. The great charm of the day lies in the symbolic language which it speaks. The day, the month, the season, on which it is celebrated, and the manner in which it was and is celebrated, they all preach one solemn lesson—man! purify thyself, put on white garment take the censer of incense in thy hand; for thy destiny is to prepare to enter the Holy of Holies as did the priest in days of old.

The origin and institution of the יום כפור is to be found iu Leviticus xvi. 29: "And it shall be unto you a statute for ever: in the seventh month, on the tenth of the month you shall afflict your souls, and do no work at all; the denizen, as well as the stranger that sojourneth amongst you: for on that day shall ye be atoned for, to purify you: from all your sins before the Lord shall ye be purified. The first amongst your sabbaths shall this day be unto you, and ye shall afflict your souls: this is an everlasting statute. And the atonement shall be made by the priest who has been anointed, and consecrated, to succeed his father in the priesthood, and who puts on the linen garments and the holy garnents: and he shall atone for the holy sanctuary and for the tent of the congregation, and for the altar shall he atone, and for the priest and for all the people of the congregation: And this shall be an everlasting statute unto you, to make an atonement for all the children of Israel for all their sins once a year." And again, in Leviticus xxiii. 26: "And the Lord spoke nnto Moses, saying, Speak unto the children of Israel, and say, Also on the tenth day in this seventh month is the day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer a burnt offering unto the Lord. And ye shall do no work in that same day; for it is a day of atonement, to atone for you before the Lord your God. And every soul that shall not be afflicted on that same day, he shall be cut off from among his people: And every soul that does any work on that same day, that soul will I destroy from among his people. Ye shall do no manner of work: this is a statue forever unto all your generations and throughout all your dwellings. It shall be unto you the first amongst your sabbaths, and ye shall afflict your souls; on the ninth day of the month at even; from even to even shall ye celebrate yonr sabbath."

Whilst the Isralites in their own land worshipped at the altar of their temple, and in strict accordance with the rites dictated by their God through Moses his servant, the service of this day was equally solemn and splendid; it was the only day throughout the year on which even the Cohen hagadol ("the high priest") presumed to enter the most holy sanctuary of the temple, or to pronounce the venerated and dreaded name of the Deity, which at any othet time it was unlawful even for him to utter. The glories of this great great day, while it was still celebrated in the place "which the Lord had chosen, there to enthrone his name," are commemorated in the מוסף service of the synagogue. In the present article we must content ourselves with giving a concise sketch of the observance of the day as now in use.

According to tradition the יום כפור even before the Law giving of the, was a day of atonement and pardon. Adam did penance and was pardoned on this. Abraham entered into the covenant of the circumciscion on this day. Moses, after he had broken the first tables, ascended the mount again on the first day of Elul; so that the second forty days expired with the יום כפור on which day the Lord pardoned the people, and revealed his thirteen attributes. The Jew, therefore, approaches this (to him) most important day with mingled feelings of holy awe and beatitude. The eve is allotted to solemn feasting; and at sunset the twenty-four hours fast and continued prayers commence. These prayers chiefly consist of confessions of our sins and utter unworthiness' imploring the Divine Mercy to pardon us.

The preperations for the fast partake of that awful solemnity with which this life is quitted for a better world. It is customary in the evening for parents to bestow their benediction on their children; and the truly pious Jew pronounces this blessing with the fervour and heartfelt emphasis of his dying momenrs. Whosoever meet on that day, be they previously acquainted or complete strangers, salute each other with brotherly love and sincerity. If any quarrel or dispute exists between two Jews, it is obligatory on them to become reconciled, before either of them presumes to appear in the presence of his Cod. He that is conscious of haviug wronged his neighbour, is bound to offer reparation. He that is conscious of having offended or injured his neighbour, is bound to beg his pardon, and to appease him. The Talmnd saith, in the treatise, Yomah, "R. Eleazar, the son of Asaria preached 'From all your sins before God shall ye be purified' (Leviticus xvi. 30). Your sins before God only. A transgression man is guility of towards his God יום כפור, will atone: but a transgression man is guilty of towards his neighbor." Hence it is customary even for intimate friends, who have been in daily intercourse, to solicit each other's pardon, lest any even unintentional offence remain unappeased.

The law which ordains the observance of the day, likewise commands the Jew "to efflict his soul." This afflicting of the soul by means of the body, according to tradition, consists iu abstaining from five indulgences: —eating and drinking; bathing; perfuming; wearing shoes, and sexual enjoyment. And as total abstinence is the duty of the day itself, feasting is the duty of the preceding day. The Talmud saith (Treatise Yomah,) "'Ye shall afflict your souls on the tenth day of the month.' R. Chiia, the son of R. Ashi, saith, 'He that feasts the ninth day is considered to have fasted on the ninth and tenth days.' The reason is, that, after enjoying the good things of this world, it requires a greater command over one's passions and desires, to reduce them to that subdued state which is to attend the afflicting of the soul. For the Jew is on this day to divest himself of all earthly passion, thoughts, and considerations, and is to prefigure to himself that future state of blessedness and purity to which in another world he is destined." The author of עקרת יצחק commenting on the words, "And every soul that shall not be afflicted on that day, shall be cut off from among his people," (Lev. xxiii. 29,) saith, "As every feeling of beatitude and holy joy is permitted on this day, the threat is less as a punishment than as a fact. For as the whole of the day is devoted to the nobler part of man,—his soul,—he that does not so devote that day as to prepare himself for the future state, is already cut off from among his people with whom he has no community of feeling, of atonement, or of future bliss."

The law declares "This is a statute to you for ever unto all your generations, and throughout all your dwellings." Such is the divine command; accordingly, its observance is most strict by every one who claims the name of Jew. Even those who make light of other observance throughout the year, feel,—as it were involuntarily—impressed with the importance of the day, and the necessity of conforming to the revealed will of the Creator. They feel that an amended course of life is commanded, and is indeed their duty; that the season of repentance is at hand; and they hasten to mingle with that congregation, to share those rites, and utter those prayers, which, during the preceding part of the year, they may have neglected. And who shall say that their repentance is not efficacious? "For I desire not that the sinner should perish, but that he should turn from his evil ways, saith the Lord" (Ezek. xviii. 23).

The moral influence of a day,—when rich and poor, penetrated alike with the sentiment of their utter unworthiness, bow in the dust before the omniscient Judge of all when the wise man considers not his wisdom as a shield, nor the wealthy his large possessions as a protection, but when all, with one accord of heart and of voice, exclaim, "Pardon, O Lord, according to thy great mercy, the sins of this people, and of the stranger that dwelleth amongst them, even as thou hast pardoned from Egypt until now." The moral influence of such a day is more easily appreciated than described. But there can be no doubt that the feelings of equality and brotherly love, which prevails amongst the Jews to a greater degree, perhaps, than amongst most other nations, do not only originate in, but are fostered and renewed by, the observances and services of that day, which, more strongly than sermons the most eloquent recals to our minds that equality of the tomb which is the lot of us all, and that future state of bliss which nothing but obedience to our God, and love to our fellow-men, can secure to us; as the Prophet saith (Micah vi. 8): "It has been told to thee O man, what is good, and what the Lord requires of thee. It is but to do justice, to love mercy, and to walk humbly with thy God."

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The Weekly Gleaner,

FRIDAY, SEPTEMBER 18, 5627. (1857.)

THE FESTIVALS.

ראש השנה—'New Year' will fall this year on Saturday and Sunday Sept. 19–20.

יום כפור—'Day of Atonement' will fall on the 28th of this month.

סכות—'Tabernacles' the first days will fall Saturday and Sunday October 3–4.

הרשענה רבה—Friday the 9th Oct.

עצרת—Saturday October the 10th.

שמרת תורה—Sunday the 11th of October.

Communication.

SAN FRANCISCO, SEPT. 6th. 1857.

Editor of the Gleaner:—

We hope the following extract from the communication of Investigator, will be sufficient for the reader to keep him *au fait* and Investigator can have no objection to our emitting a portion that does not bear upon the subject under treatment in this number.

The questions of reform having been started lately in this city by a preacher, who stated that we may undertake changes with the machor, as that was composed merely by learned men, but that the prayer, being made by three prophets in a great assembly, must not be altered nor must we recite them in any other language but in Hebrew. I think this a proper occassion to beg you to inform your readers.

1st.—Whether we dare change or omit portions of the machsor.

2d.—What prophets made our prayers where was that assembly with whom they combined in making them.

3d.—Must we use only the Hebrew languag in our prayers.

I hope that you, as the only Rabbi in this State, will not object giving the subject the attention and space it deserves, particularly as it is but the statement of the laws and not your opinion which your readers reequires.

Your Obt.

INVESTGATOR.

Is the Hebrew the only Language for Prayer?

REPLY TO INVESTIGATOR.

(continued from p., 280.)

מפרכמין את .....משום חולל השם:

We have succeeded in our last in showing that the Rabbies cannot be accused of the absurdity of teaching, as did a preacher, in this city, lately try to impose upon his hearers (see *Gleaner* page 280) that the Hebrew was the only language for prayer, and that lip-work in Hebrew was to be preferred to prayer in a language that is understood. The man who tries to impose such upon the public, ought to be spurned by the orthodox for teaching against the explicit words of the Rabbis; and by reformers, for his efforts to sell them darkness instead of light, and to teach regress in stead of progress, and even those to whom the whole of worship is but play, to whom the preacher is but the hired man to tell "חלק לו;" even them it must concern to have the game played true, else, their silence and submission to false players exposes them in the eyes of the stranger who hears that such performances are palatable, such actors applauded and even courted, and allowed "to strut the stage.,, We merely speak on an occasion in a country and an age, when and where no honest man dare connived at the abuse; and we willingly will open the columns of this our dearly paid for publication, to those who can justify the wrong done to our cause and the synagogue, or who can point out to us any error in the principal we defend—we invite justification and reputation not only from this state, but from our readers in the Atlantic and Enropean states.

We will return to ourtheme by stating:

I. The Rabbis [if we even allow them infallibility which we do by no means] teach we may pray in any language

II. That for more than eighteen centuries back, Synagogues have adopted prayer in the vernacular,

We will now subadd to the unanimous voice of common sense, and of the array of teachers adduced in our last numbes viz: ירושלמי משנה, גמרא, רשי, תוספות רמבם שלחן ערוך, אורח חיים, ספר חסידים רמבם ש"ד and

To these we add two more names whose authority on this point will not be questioned by any man: we add R. Joseph Albo the בעל עקרים and R. Jehuda Hallevi the author of ספר חסידים [Book for the Pious.]

R. Joseph Albo in laying down three neccessary conditions to render our prayers acceptable, mentions כונה Devotion as one of them, and, since he does not mention the language in which prayer has to be performed, it is obvious that he, in this point, agrees, with all our genuine teachers and that according to his opinion Devotion is by no means to be sacrificed to mere sounds. We will here quote Albo in full as the passage is worthy of a perusal. In עקרים part 4, chap. 23, this learned divine writes as follows:

It is a general rule, that there are three things required to render prayer acceptable viz: Brevity, Devotion and Humility.

Brevity: That they be recited in short and appropriated sentences, such that evince the devotion of him who prays. Therefore let him not use many words; for the fool multiplieth words. Let him not be counted among those of whom it is said "as a dream proceeds from a multitude of busiuess, so do many words from a foolish heart," Koheleth 7; 2.

Devotion: That the heart should follow the words uttered by the lips; so that he who means to pray should not be like those in regard to whom it is said "They babbled [פתדsch—watzen] unto Him with their lips, and lied with their tongues, while their hearts were not right with him, Psalm 78, 36: but let him [the supplicant] be of those whose heart is carried on his lips, as David said: Let the word of my mouth and the meditations of my heart be acceptable before thee; Psalm 19: 12, meaning when words and thonghts coincide, then will the words be acceptable.

Humility: That the supplicant express himself in a low tone and subdued voice, like a man standing before his master; lest we apply to him the passage "They uttered voices, therefore I hate them, Jeremiah 12: 8, and these are the conditions without which it is impossible for prayers to be acceptable.

So far Albo. Devotion he makes a conditio sine qua non. And since the experience of eighteen centuries proves that the multitude even in those countries, and in such times when our education consisted of nothing but the study of Hebrew—as is the case in Russia, and was in Germany up to the end of the last century, that even in such countries and times the multitude cannot become sufficiently conversant with the Hebrew, as he [Albo] does not make the Hebrew one of the conditions, it is no injustice to decide that Albo had he been asked, would have taught with the authorities mentioned already "Man may pray in any language, and better do worship in any language which we understand than in the Hebrew, if not under stood."

We now quote the ספר חסידים The author of this book expressly states in סימן תשפח "It is better for a man to pray and recite the שמע and the blessings in a language which he understands, than in the Holy tongue, if he does not understand it." The author continues by applying to the case in question passages from Jsaiah 29:, which reads: And [in times of decay a man shall] give the book unto him that does not understand it, saying: pray read this for me, and he will answer, "I do not understand the book," to those who pray with their lips without the understanding of their heart, and (in such a state, continues the prophet in the name of the Lord) the Lord said, "Whereas this people draw near (me) with their mouth, and with their lirs merely do they honor me, (not understanding what they utter) but have removed their hearts far from me, and their Religion (יראה) towards me consists of mere enactments of men which [are not founded in reason and the Law, but] have to be learned; "therefore behold the wisdom of this wise man shall be lost, and the intelligence of their intelligent man shall have to hide itself," [how awful true,] and, concludes our author, "whosoever does not understand, (the Hebrew,) let him not pray; for prayer depends on the heart; if the heart understands, then it is well, his prayer will be acceptable.

What man has the welfare of mankind at heart, can read these opinions of the pious R. Jehudah and Albo and the number of other sources which we have quoted, without wondering at the effrontery of abusing the public by teaching the contrary.

We have now fully proved, that if we even admit the Rabbis to be infallible authorities, we even than had a right to use in private and in public worship, any language that is understood, in preference to the Hebrew if the latter is not understood. We could here adduce the opinion of Maimonidas מורה נ לב on the subject; and the striking comment of his commentator רבנו שם טוב; but we reserve that for another opportunity, when we shall show that true prophets always were wrong with their people; with this we now conclude our first article. It remains now for us to show that our forefathers, even as early as before the destruction of the temple [about 1787 years ago] have in private in the Synagogue, not only used prayers in the vernacular, but they used them in the most important transactions of their public and private life.

Secondly, the assert that our prayers were made by the אנשי כנסת הגדולה [though we well know, where this is started] shows a want of critical acumen, and an ignorance of the history of our literature, which would scarce be excusable in a tyro who overturned some leaves in the investigations of the giant minds who have cultivated that field,

Levy's Institute.

On the thirteenth inst, we witnessed the examination of the pupils of this Institute, in the basement of the Broadway Synagogue.

The religious instruction of that school stands under the direction of a school committee appointed by the Synagogue Immanuel and, with the day-school, under the superintendance of Mr. Levy assisted by Miss Levinson, and, till of late, by a gentleman who has left the city, and whose place has not been supplied yet.

The number of children, that were present at the examination, amounted to from sixty to seventy; and, on enquiry, we were informed that several children were absent on account of sickness.

The exercises were opened and concluded with a song. The branches examined were as follows:

Habrew Depatment.—The first class translated ישמח משה. Two junior divisions read and spelt Hebrew.

History of the Bible.—The seniors were examined in the History of Moses; the junior class were questioned on the History of the Creation.

Catechism.—Questions on the origin of the Festivals: the recital the Hebrew months, and the Decalogue.

This being the close of the examination of the deparments of the Hebrew School, premiums, from the School committee, were distributed among the pupils. We were pleased with the manner of several children on receiving them.—Master Isaac Adms, on hearing his name called, stepped forward, received his premiam, bowed, thanked, and retired and with a respectful bearing, and a modesty rarely to be met with in children in this country, Next deserves to be mentioned Matilda Ochs, a child about seven years and a half old; there was a combination of female dignity and modesty in the child's manner and looks that spoke exceedingly well for it. Isaac Blum received the greatest number of premiums, as almost every child received something, we need not name them. After the distribution of the premiums and a pause, the examination of the day-school commenced: Reading, Spelling, Othography, Geography, Arithmetic, German and French, were the subjects of examination. After the examination was closed, a collation given to the childern by the School committee, and a happy time it was for the little flock. To find fault, would appear invidious; to pass encomia, belongs to the abject flaterer. The children are very young, and have been but a few months, under the management of their teachers—we have no estimate of what they owe to former training or to the school. We were pleased to observe that both teachers avoided, in appearance and manner, all affectation and ostentation they did not wisn to impose upon the parents and friends an exhibition instead of an xeamination. The children had not been drilled for the occasion. Mr. Levy's manner is calculated sufficiently to interest the attention of the pupils, his deportment is that of the gentlemen.

The appearance, dress, and address of Miss Levinson is well calculated to inspire confidence in the parents, and to exercise a benificial influence upon the imitative faculties of her pupils. As to the efficiency of the teachers, that the future only can show; the past did uot afford sufficient opportunity for a display of this quality,

The Anniversary of the Birthday of La Fayette.

This day was celebrated Monday, the 7th inst by our city in a manner highly creditable to our citizens. The procession on the occasion, was the greatest and most splendid, that has ever been witnessed in California. It was visible that all ranks and stations were determined to evince their marks of gratitude and respect to the spirit of the great man, the friend of our republic, the hero of the day. The young and the old, the gay and the grave, the church and state, were most respectably represented on the occasion, Judge McAllister was the President, Miton. S. Latham the orator, Frank Soule Esquire, the poet of the day, we regret that our limited space will not allow us to give space to the beautiful poem from the pen of our highly talented fellow-citizen, in these columns. The whole celebration went off well, under the excellent management of J. P. Haven Esquire, the Grand Marshall of the day, and the committee of management for the occasion. May this act of respect and gratitude to departed worth, kindle and enliven these noble virtues among us, particularly among the young; so that the lesson taught by the day we celebrate may exercise his benefial influence for ages to come.

STOPPING PAPERS.—An Exchange says:—'When a man gets mad and stops his paper, he always borrows the next number of his neighbors to see if the withdrawal of his patronage hasn't killed the editor and dressed the columns in mourning. This grows out of the fact that none try to show their spite in this way but the kind of people who imagine that the world rest on their shoulders,'

לוח

Our next issue will contain a Calender for the year 5618.

TO ISRAELITES.

אשר אנחנו מאמינים בני מאמינים בתר משה וב"ח ג"ל, וברבריהם והם צונו לעשין ולברוק אחר שחיטות וגם לחזור ולדרוש אחר השוחט שיהיה איש מחזיק הדת ראוי לשחיטות—ע"כ אנחנו הח"מ, היינו כורסים את הרבני כ"ו"ה יצחק נאלרשמיד ומצאנו אותו בסך בכל הלכות שחיטה ובדיקה כדת וכדת הלכות האחרונים אשר נתפזרו בכל תפוצות ישראל וגם הוא איש נאמן הראוי לשוחט :

ע"כ לפי דעתינו כל מי שיערער אחריו אשר יוציא דופי על השחיטות של ר' יצחק הנ"ל אין להאמין להם כי לחרחר ריב המה חפצים לא להחזיק כא לחלש אמונתנו באים ע"כ אין לחוש לדבריהם והשומע לנו יגעם ותבא עליהם ברכת השם:

We, the undersigned, having, been present at the examination of Mr. Isaac Goldsmith at which he was found proficient in all the regulations of our ancient appertalning to his office, and knowing him to be a strict adherent to our institutions, and worthy of the trust reposed in him, give it as our opinion, that any man who tries to disparage him, in his occupation as Shochat, is not to be listened to; for he comes to stir up contention; he does not come to support, but to injure our institutions, and thus his words are not to be regarded. In corobation of our testimony we sign our names.

וללראיא באנו ע"ח"מ :

פה סאן פראנציסקא יום ג' וח אלול תרי"ז לפק
דברי יוסף עקמאן
נאום מאיר מאל או אנציק
נאום אברהם שמחה זילברשטיין
נאום זלמן זילברשטיין
נאום אברהם טענדלער

TO ISRAELITES.

I the undersigned, take this opportunity to state to those whom it may concern, that it is an egregious inconsistency to engage any man as שוחט who is himself guilty of eating טרפות or who has been proved to have been a מחלל שבת a sabbath breaker.

I now publicly confess that I this day regret having given קבלה to a certain שוחט of Sacramento, whom as a man and a יהודי I, according to his promise expected to act conscientiously in the performence of his sacred duties and in the execution of the trust reposed in him. But finding on facts this not to have been the case—I as an Israelite, feel it my duty to make this statement public, so that my brethern may be in possesion of the facts, and all in accordence with the declaration of our sages of blessed memory ישראל ערבין זה בזה

ELIAS WOOLF.

NOTICE.—Marriages, Births, and Funeral notices are not charged for at this office to subscribers, to others circumstances compel us to make the moderate charge of 75 cents.

CHEBRA BIKUR CHOLIM UKDOSHAH.

☞ This Society will hold their regular meeting at the Hall of "Sons of Temperance," on Washington street, between Montgomery and Sansome, every second Sunday in each month, at 6½ o'clock, P. M., precisely.

L. KING, President.
SIMON CRANER, Secretary. may1

CONGREGATION EMANU EL.

MEMBERS will please take notice that the seats for the ensuing year will be sold on Sunday the 6th inst at 10 A. M.

None members can engage seats by applying at. DAVID STERN.
109 Sac, St.

CONGREGATION SHERITH ISRAEL.

Seats for the coming Holydays can be procured, by applying at the office of the undersigned, or Sunday's at the Syngogue chambers from 9 o'clock A. M. to 2 o'clock P. M.

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ש"וב" דמתא סאן פראנציסקע—
כניבור אזרתי חלצי
כי חיל נערה אחזתני

ע"כ כעיונין שחישת ובריקות אחחיל לדבר וכדבר, אמת

ל:כי אשבר וכלשון הרע וכרכ ילות ח"ו לא ארבר? איש חיסם—איך יכול חי"ש להכחיש את החיי הנה אנכי שולח מעט מאשכלות ענבום—וגם רבים מאלה מטונים אצלי : איש אני בכל עת מוכן להראות את אחינו בני ישראל—שהצעיר נאלרשמור לא יודע מהילכות שחישות ובריקות מאומה? ע כ" אחת אשאל מאחינו הנ"ל לדבר אל לב הצעיר הנ"ל להיות ווכיח עמי ובטוח אני כשמו כן הוא בהילכות שוב"ר- ובזה אצא ואסים ולראי נאתי על החתום היום ה' לחדש אלול פה סאן פראנציסקע :

זה היום שקויחהו ובאים
זה היום כה קץ להחזיק לאחינו למשעים
זה היום גדול ורחב ידים
ובזה אחשבה דרכי
ולכל הערה אהי"ש לענים

A FINEBERG.

TRANSLATED FROM THE HEBREW ABOVE.

I noticed in the Gleaner the signature of הצעיר, (the least worthy) Mr. Isaac Goldsmith, שוחט of the city of San Francisco. Being greatly astonished at it, I am ready to war against this audacity, and I must in regard to in justice to the Israelites speak openly against such false pretensions. How can one living being deny the other? For the present I only send a small branch of grapes, and have more in store, which I am at any time ready to show to the הצעיר (the least worthy) and my fellow Israelites saying: that the הצעיר (the least worthy) Mr Isaac Goldsmith, does not know a particle of הלכות שחיטה ובדיקה, wherefore I beg of my fellow Israelites to nduce Mr. Goldsmith to have a debate, to this effect with jue, in preseuce of some men chosen by himself, and I am most certain that he will show that his qualification in rec fard to שחיטה are as small as his name is. To the proo this I give my name this, the 5th day of אלול 5617.

This is the long wished for day which came,—This s the day which will put a stop to the fooling of our fellow Israelites.—This s the day on which he can justify himself i able. With this do I lead my way, and shall enlighten the ongregation. A. FINBERG.

NOTE BY THE EDITOR.—When capped knavery acts by gnorant malice, as did David by Uriah; but when fawning hypocrisy sends the missiles unawares at unprovoking worth, it is the duty of honesty to keep an eye on the serpent (lurking) in the grass. When the above was presented to us for publication a few weeks ago, we refused accepting it for reasons that must be apparent to every sound mind. We now give it publication at the request of our highly respected friend, Mr. Isaac Goldsmith, the subject of this intended slur. The true author of the above is marked, and his drift known.

The above specimen of Hebrew and English Orthegraphy, Grammar and Logic is given literatim from the copy.

מודעה

הנה עד כה החשתי מלהודיע לאחי"נ, על אומנות ידין ובקיאיתי אשר זה יותר מחמשה עשר שנים היתי מוהל כאשר נודע לכל מכירי מסדינתנו וגם למה אנשים אשר פה הייתי מוהל אצל בניהם . והמה יעידו כי אומן יד ורגיל אנכי—אי לזאת כמזכיר אבא להודיע לאחי"נ, אשר יצשרכו למוהל הן בפה והן בסריזה תמיד כוכז אנכי למלאות רצונם בעבורת הקרש הלזה אחר פקודתם עלי על הארדעסטע :

G. S. ROTHCHILD; 282, JACKSON ST.

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A new Sepher written by Mr. Philips of New York, with the authentication of its correctness is to be had for sale or loan. Apply at the office of the GLEANER, 133 Clay St.

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THE UNDERSIGNED brings to the notice of the Israelites of California that he has a ספר תורה and שופר to lend out for the ensuing ראש השנה ויום כפור Those who desire to make a loan of them may address ELIAS WOOLF MOHEL,
115 Pine Str. 2d house from Montgomery,
SAN FRANCISCO.

מודעה

החתום מטה נושל רשיון להודיע לאחינו בני ישראל אשר בכ עת שיצטרכו מוהל יבצאו אתו פוכן למלאות עבורת הקרש כדין וכמנהג אבותינו ז"ל עד צד הי יחרושו ונכון:ועל עניין אימנתידי ובקיאית הנה הוא גלוי וכרור כי עד עתה לא נכשלתי ולא רפתה ידי חלילה וה יהיה בעזרי לכן ראוי לסמוך על דברי:

יצחק נאלרשמיד ש"וב" דמתא סאן פראנציסקא:

J. T. PIDWELL,
Wholesale and Retail
F-U-R-N-I-T-U-R-E D-E-A-L-E-R-,
No. 140, North side of Washington street,
SAN FRANCISCO.

Bedding, Mattresses, Palliasses, Feather and Hair Bolsters, Pillows, etc.

☞ Orders from Country Dealers and others, particularly attended to. se4

JOSEPH SIMPSON,
ATTORNEY AT LAW,
133 CLAY ST., Room 8, up stairs,
ap17 SAN FRANCISCO.

NEW ADVERTISEMENTS.

Northern Assurance Company.
(ESTABLISHED 1836.)
Incorporated by Act of Parliament.
Capital, £1,259,760.

HEAD OFFICES:
LONDON.....No. 1 Moorgate Street.
ABERDEEN.....No. 3, King street.
BELFAST.....No. 42 Waring street.
DUNDEE.....No. 16 St. Andrew's Place.
EDINBURGH.....No. 20 St. Andrew's Place.
GLASGOW.....No. 19 St Vincent Place.

THE 21ST ANNUAL MEETING OF THIS Company was held on the 12th inst., when the following results of the business for the year ending the 31st of January last, were submitted to the proprietors and the policy holders:

Fire Department.
Premiums for the year £91,306 3s. 6d; which, after payment of all losses and expenses, and provisions for all outstanding claims, left to the credit of profit and loss, a net balance of £14,572 15s. 6d.

Life Department.

Premiums of 514 new Policies issued during the year	£9,814 11 02
Renewal Premiums and Interest	58,148 7 01
Total Revenue for the year	£67,962 18 03
Claims during the year	14,966 5 10
Number of Policies current, 3986, for capital sums amounting to	£1,832,798 04 09

Financial Position.

Amount of Accumulated Funds	£342,535 00 02
Revenue from all sources	161,498 07 10

Dividend.
The directors having recommended that the dividend to the shareholders should be continued at the former rate of 7½ per cent., free of Income Tax, the same was adopted accordingly.

PROGRESS OF THE COMPANY DURING THE PAST FIVE YEARS.

	FIRE DEPT £ s. d.	LIFE DEPT. £ s. d.
Revenue from 1st May, 1852, to 30th April, 1853	13,431 13 9	39,357 4 9
Revenue from 1st May, 1853, to 30th April, 1854	29,834 4 7	42,358 12 4
Revenue from 1st May, 1854, to 31st Jan., 1855, (nine months)	37,303 0 0	35,374, 2 11
Revenue from 1st Febr'y, 1855, to 31st Jan'y 1856	77,850 19 9	62,184 7 11
Revenue from 1st Feb'y, 1856, to 31st Jan'y, 1857	91,306 3 6	67,962 18 1

dated June 16, 1857.
SMITH, BROTHERS & CO.,
Agents for California,
Corner California and Battery sts.,
au 14-tf San Francisco.

GEORGE DIETZ & CO.
132, Washington Street,
CAMPHENE AND OIL MANUFACTURERS
Importers and Dealers in
ALCOHOL, BURNING-FLUID, AND SPIRITS TURPENTINE.
Camphene and Oil Lamps, Globes, Chimneys and Wicks.
☞ All articles in our line we will sell at the lowest market prices. au 7

FIGEL & BROTHER,
Clothing and Furnishing Goods,
AT WHOLESALE AND RETAIL,
HAVE CONSTANTLY on hand a large assortment of Clothing, and Gentlemens Furnishing Goods, Boys' Clothing, Hats and Caps, Trunks. Valises, &c.—And are receiving by every steamer and clippers, fresh supplies from their partner, Mr. FIGEL, 57 Pine street, New York.
All the above articles are offered at the VERY LOWEST MARKET PRICES at 191 Clay street, near Kearny, by
FIGEL & BROTHER.
Branch Store, Empire Block, Second street, near door the corner of D street, MARYSVILLE. au21

WASHINGTON MARKET GROCERY
WHOLESALE AND RETAIL,
----No. 137 Washington Street.----
THE proprietor of this well known establishment brings to the notice of his Customers and the Public that, besides a large store of usual articles as Teas, Coffees, and Spices, of superior qualities, he has to supply, in quantities to suit,
NEW HOLLAND HERRINGS,
BUCKWHEAT, OATMEAL,
FARINA, PEARL BARLEY,
(ground in this State,)
NEW SPLIT PEAS,
COUGH CANDY,
Schwarzer Candy Zuiker.
And a general assortment of dried and preserved Fruits, Sardines, and CHINESE PRESERVES.
Orders from City and Country Customers will be punctually attended to, on his known liberal terms. sep 4

ADAMS' ADVERTISEMENTS.

FAMILY DRUG STORE.
SAMUEL ADAMS,
WHOLESALE AND RETAIL
DRUGGIST AND APOTHECARY,
Northeast corner Clay and Dupont sts,

CONSTANTLY ON HAND ONE OF THE largest assortments of Drugs, Medicines, Chemicals and Approved Popular Medicines of the day, and additions continually made. Among them are

The Celebrated German Tonic and
AROMATIC BITTERS.

An infallible remedy for Jaundice, Indigestion, Dyspepsia, Impurities of the Blood, &c. &c., and an Elegant, Salubrious and Wonderful Restorative in Diseases of the Stomach and Digestive Organs.

VIRTUES OF THE GERMAN BITTERS.

In all Diseases of the Stomach and Digestive Organs the German Tonic and Aromatic Bitters surpass any medicine that has ever been devised. By a peculiar process of German Chemistry, they possess the power of warming and invigorating the functions of the Stomach, while they diminish the feverilah sensibility of the nerves and fibre.

DEVOTION'S LEXIPYRETA
Stands unrivalled as a cure for Fever and Ague.

MINERAL WATER.
Seltzer, Congress and Napa.

LEECHES.

EUREKA PANACEA AND
Vegetable Depuratory.

For the cure of diseases arising from the IMPURITY OF THE BLOOD, such as Scrofulous, Leprous, and Cutaneous Affections, Biles, Salt Rheum, Rash, Pimples on the Face, Prickly Heat, Fever and Miners' Sores, Scorbutic Affections from an injurious use of Mercury, imprudence in life, and from the change of climates.

The ingredients comprising this invaluable Depuratory have long been successfully used by the proprietor, as many who have applied to him can testify, and are among the most efficacious remedies known in the vegetable world. Price $2 per bottle. For sale by
SAMUEL ADAMS,
Druggist and Apothecary, corner Clay and Dupont streets. je12-tf

German Purgative Pills.
PREPARED BY
SAMUEL ADAMS, Druggist and Apothecary,
Corner Clay and Dupont streets,
SAN FRANCISCO.

THESE PILLS were prepared to meet the wants of those requiring a safe and reliable Family Pill, and being prepared in this State, lose none of their virtues, which Pills are liable to in passing through the tropics.

They are confidently recommended in all cases where the stomach and bowels require evacuation, in Costiveness, Billious Diseases, Dyspepsia, Headache, Rheumatic Attacks, Nausea, etc., etc., and particularly recommended for Suppression, Irregularities and Female Complaints, generally. They are purely vegetable. je12-tf

THE CALIFORNIA

KILLING PAPER

For the Destruction of Flies, Mosquitoes, Gnats, and other Insects; it is simple in its use and killing in its effect.
Price 12½ cents a sheet. Prepared and for sale, wholesale and retail, by
je19 SAMUEL ADAMS,

PILE WASH.

THIS PILE REMEDY HAS BEEN PREPARED BY the subscriber for six years, and no article he has sold has afforded such immediate and effectual relief.
je 12 SAMUEL ADAMS.

CROCKERY

BLUMENTHAL & HIRSCH,
IMPORTERS AND DEALERS IN
CHINA GLASS, AND EARTHENWARE,
Britannia and Plated Ware,
CUTLERY AND LOOKING GLASSES,
No. 152 Kearny Street,
In F. Argenti's Brick Building, corner of Commercial St.,
—AND—
149 & 151 Clay St., 2 doors below Montgomery,
Martin A. Blumenthal, Adolph Hirsch, } SAN FRANCISCO.
☞ Particular attention paid to packing Goods for the Interior or Coast Trade.

R. KRAMBACH,
IMPORTER, WHOLESALE AND RETAIL DEALER IN
CROCKERY,
Glassware, Plated and Britannia Ware,
CUTLERY, LAMPS, ETC.,
No. 140 Clay Street,
Between Montgomery and Sansome, opposite Leidesdorff street,
SAN FRANCISCO.

BOOTS AND SHOES.

Sign of the Mammoth Boot.
M. GUERIN,
IMPORTER AND DEALER IN
Ladies', Misses', Gents', Boys' and Childrens'
BOOTS, SHOES AND BROGANS,
Corner of Battery and Commercial Streets and
No. 87 Commercial Street, San Francisco.
A full supply of Benkert & Conrad's Philadelphia Boots, Shoes and Gaiters.
ap24

STATIONERY.

GOLD PENS.

NOISY CARRIER'S 122 LONG WHARF, second house above Leidesdorff street, or a few doors below Montgomery street.

GOLD PENS—
Silver short, extra cases, retail at.....$2 00 each
GOLD ENGROSSING PENS—
Silver extra cases, retail at.....$3 00 each
GOLD DOUBLE ENGROSSING PENS—
Silver double extra cases, retail at.....$4 00 each
GOLD MAMMOTH PENS—
and holders, with boxes, retail at.....$5 00 each
GOLD CASES AND PENS—
Short extra, retail at.....$6 50 each
GOLD No. 2 A. L. BROWN'S PENS—
alone, retail at.....$1 00 each
GOLD ENGROSSING BROWN'S PENS—
alone, retail at.....$1 50 each
GOLD No. 2 MAMMOTH PEN—
alone, retail at.....$3 00 each
je 26 CHARLES P. KIMBALL, President.

ELLERY'S
ANTIQUARIAN BOOKSTORE.
ELLERY has just received Thirty Thousand Pages of MUSIC, which he is selling cheap. He has always on hand a great variety of
BOOKS,
(IN ALL LANGUAGES:)
Law, Medical, Agricultural, Mechanical, Theological, Spiritual, Liberal.
BIBLES AND PRAYER BOOKS.
—ALSO—
STANDARD AND MINOR DRAMA, SONG BOOKS, TOY BOOKS, MISCELLANEOUS AND STANDARD BOOKS too numerous to mention.

A lot of ENGRAVINGS for Studies and Designs or Portfolios, Portable Writing Desks, Work Boxes, &c. Novels, Magazines, Stationery, Playing Cards, &c.
Books bought, sold or exchanged.
☞ Come everybody and examine, at the ANTIQUARIAN BOOKSTORE, 162 Washington street, above Montgomery street.
N. B. Wholesale and Retail. jan15-3m2p

ST. LOSKY, LEVY & CO.,
IMPORTERS OF THE
Choicest Brands
—OF—
Havana Cigars,
And Sole Agents for the sale, in California, of
La Flor de Cabanas, Partagas y Ca Havana.
109 California Street,
Next door to Alsop & Co

M. DUKES,
Wholesale Dealer in all kinds of
Imported Segars & Tobacco,
No. 116 Battery Street,
ap3 Corner Battery and Washington.

GEORGE W. CHAPIN & Co.,
General Agency and Employment Office,
Northeast corner of Kearny and Clay sts.,
NEXT TO MOSES'S BOOK STORE,
Under the supervision of the Young Men's Christian Association, San Francisco, find employment for all kinds of help—House Servants, Cooks, Seamstresses, Grooms, Coachmen, Farm Hands, Day Laborers, Mechanics, Clerks, Teachers, etc. Country Orders promptly attended to.
☞ With the above, we have a House Brokerage and Real Estate Agency, Rent Houses and Lands, Collect Bills, Negotiate Loans, etc. etc. jy24

INSURANCE.

Monarch Fire Insurance Company,
ESTABLISHED IN 1835.—EMPOWERED BY ACTS OF PARLIAMENT.
Capital and Surplus Fund, - - $2,000,000
Special Fund, (invested in this country to meet losses,) - - - $150,000.
Head Offices: Adelaide Place and 28 Regent st., London.
Office in San Francisco, 126 California st., near Leidesdorff.
Directors in London.
SIR JOHN MUSGROVE, Bart.....Chairman.
FRANCIS WITHAM, Esq.....Dep. Chairman.
John Adia, Esq. — F. B. Carr, Esq
E. Huggins, Esq. — C. S. Buttler, M. P.
J. Humphreys, Esq. — John Laurie, M. P.
J. D. Brown, Esq. — J. G. Hammach, Esq
Robert Main, Esq. — W. Scolefield, M. P.
Manager.....GEORGE H. JAY, Esq.
Trustees in New York.
J. L. Aspinwall, Esq. Geo. Curtis, Esq. W. Sherman, Esq.
Directors in New York.
S. K. Everett, Esq. — Robert Haydock, Esq.
B. A. Mumford, Esq. — James Harper, Esq.
Wm L. Ling, Esq. — Joseph Saturn, Esq.
G. B. Morehead, Esq. — William H. Macy, Esq.
Benjamin J. Whitlock, Esq.
Policies issued and losses promptly settled at this Agency.
ap3 W. L. BOOKER, Agent for Californ a.

Unity Fire Insurance Association,
OF LONDON.
OFFICE SAN FRANCISCO AGENCY, Merchant street near Battery.
£2,000,000 Sterling, or $10,000,000 Capital.
Brick and Stone Buildings, and Merchandise, Insured on favorable terms.
The undersigned are authorized to settle claims for losses without delay. DICKSON, DeWOLF & CO., ap3 Agents.

Imperial Fire and Life Insurance Co.
OF LONDON.
ESTABLISHED IN 1803. CAPITAL, $8,000,000.
THE UNDERSIGNED HAVING RECEIVED permission to issue Policies insuring detached frame buildings, and their furniture, are now prepared to receive applications for the same.
Brick Buildings, and Merchandise stored in them, or Merchandise stored afloat, insured against fire on the most moderate terms.
Also, Life Insurance for a period of years, or the whole term of life.
FALKNER, BELL & CO., Agents,
ap3 128 California street.

Fire and Marine Insurance Agency,
No. 106 Montgomery Street, San Francisco.
J. P. HAVEN & W. B. JOHNSTON,
AGENTS FOR THE
LIVERPOOL AND LONDON FIRE INSURANCE COMPANY.—Capital, $10,000,000.
MERCANTILE MUTUAL INSURANCE CO.
ORIENT MUTUAL INSURANCE CO.

J. P. HAVEN,
Proctor and Advocate in Admiralty.
ADJUSTER OF AVERAGES.

GEORGE T. KNOX,
ATTORNEY AND NOTARY PUBLIC.
ap3

MISCELLANEOUS.

ALBERT KUNER,
SEAL ENGRAVER AND DIE SINKER,
167 Washington Street, San Francisco.
NOTARIAL SEALS, as prescribed by the law of 1853. Masonic and Official Seals of every description. Ornamental Engraving and Marking at the shortest notice, and at reasonable prices. ap3
STENCIL PLATES CUT TO ORDER.

JOSEPH KIRNAN,
[Having purchased the well-known and popular Saloon of
NICKERSON & LOVETT,
Cor. Merchant and Montgomery sts.
HAS, AFTER MAKING SOME DESIRABLE alterations, RE-OPENED the above Saloon, where his friends and the public will find him prepared to supply his Customers with the best Wines, Liquors, &c. Also, all the Beverages of the season, at reduced prices.
It is the determination of the proprietor to keep a House that cannot be excelled, as to its business arrangements and the character of the articles offered to his guests. By those who know his long experience in the best Saloons, no assurances will be required. To all others, he simply says—
CALL AND JUDGE FOR YOURSELVES.
jy 31—tf.

WILLIAM MEYER & CO.,
IMPORTERS AND DEALERS IN
FASHIONABLE CLOTHING,
—AND—
Gentlemen's Furnishing Goods,
174 CLAY STREET,
jy10 SAN FRANCISCO.

M. ELGUTTER,
WHOLESALE DEALER IN
FANCY DRY GOODS,
No. 111, Sacramento street,
SAN FRANCISCO.

Removal.
ELIAS WOOLF, the MOHEL, has removed to 115 Pine street, two doors above Montgomery. He hopes fully to merit the confidence of those who may be pleased to avail themselves of his services. may 28

DRY GOODS.

IMPORTANT
—TO—
California, Oregon and Washington Territories,
SANDWICH ISLANDS AND MEXICO.
EVERY MERCHANT from any of the above countries will find it their interest to call, examine and purchase from our
IMMENSE STOCK.
All our Goods are of our own Importation.
HUGHES & WALLACE, White Goods.
HUGHES & WALLACE, Embroideries.
HUGHES & WALLACE, Laces, Edgings.
HUGHES & WALLACE, Hosiery, Gloves.
HUGHES & WALLACE, Furnishing Goods.
HUGHES & WALLACE, Millenery Goods.
HUGHES & WALLACE, Ribbons.
HUGHES & WALLACE, Flowers, Feathers.
HUGHES & WALLACE, Yankee Notions.
HUGHES & WALLACE, Perfumery.
HUGHES & WALLACE, Shirts, Collars, etc.
Agents for—
J. J. Clark's Sewing Cotton;
Marshall's Linen Threads.
☞ **105 AND 107**
Sacramento street,
jy 10 ***SAN FRANCISCO.***

New Fancy and Staple Dry Goods,
BY THE ARRIVAL OF EVERY STEAMER AND CLIPPER.
Offered at the Lowest Market Prices, to which I invite the attention of City and Country Merchants.
F. HENDERSON, No. 61 SACRAMENTO street, San Francisco, has for sale the following New Assorted Prints—new styles; assorted Blankets; Berth and Bed Blankets; "York Mills" Cottons; Blue Denim—assorted; Linen Check and Hickory Shirts: "Ashland," "Washington" and "Howard" Duck; White and colored Marseilles Quilts; Brown Drill; Brown Sheeting; assorted colors Flannel; Ballard Vale White Flannel; Bleached and Slate Drills; Bed Ticking—assorted; Bleached Shirtings—assorted; "Allendale" Sheetings—assorted widths Fine Brown Shirtings: Gray Twilled Flannel.
☞ Orders for the Country supplied. ap3

H. BRESLAUER & CO.,
Importers and Wholesale Dealers in
FANCY DRY GOODS,
EMBROIDERIES, ETC.,
Sansome street, next to Smiley Brothers, & Co.
SAN FRANCISCO.
And 101 William street, NEW YORK.
Henry Breslauer, A. Morris.
may 1

B. JOSEPH,
IMPORTER AND JORBER OF
Dry Goods, Clothing, Fancy Goods,
HOSIERY, &C.
No. 71 Battery Street, near Sacramento.
N. B.—A. LEVY is authorised to transact all business for the above establishment. ap17tf

EAST INDIA TEA COMPANY,
Dealers exclusively in
TEAS, COFFEES,
CHOCOLATES AND SUGARS,
No. 173 WASHINGTON STREET,
OPPOSITE MAGUIRE'S OPERA HOUSE,
SAN FRANCISCO.

INSTRUCTION ON THE PIANO, EMBROIDERY, &c.
AN ACCOMPLISHED GERMAN YOUNG LADY, WHO has yet some hours to spare, is desirous of devoting them to giving instruction in Piano, Embroidery, and other Accomplishments. Schools, and families, who may have occasion for her services may apply at her domicil, at Mr. T. TAYLOR'S Union street, second house above Powell, or may leave orders at the office of the Gleaner, No. 133 Clay treet. jy31-3m

DRY GOODS.

L. DINKELSPIEL. — M. SIMON
SIMON & DINKELSPIEL,
Importers and Jobbers of
FANCY AND STAPLE DRY GOODS,
HOSIERY, &c. &c.
No. 79 California Street,
Corner of Battery and California Streets, SAN FRANCISCO.

LANG & SPORBORG,
Importers and Jobbers of
FOREIGN AND DOMESTIC
Dry Goods, Fancy Goods, Hosiery, &c.,
Corner of Sacramento and Leidesdorff Sts.,
SAN FRANCISCO.
ap24 Orders from the Country promptly attended to.

EDUCATION.

LEVY'S INSTITUTE,
On Broadway in the Basement of the Synagogue.
IS CONDUCTED BY MR. DANIEL LEVY, APPOINTED as Hebrew Teacher by the Congregation Emanu-El, with the assistance of Prof A. C. KNOX, and Miss LEVINSON, well known and accomplished Teachers.
The Branches of INSTRUCTION include all such as are taught in Elementary and High Schools, besides French, German and even Latin and Greek, if required.
Mr. Levy, by long experience as a teacher in the Public Schools of France and Algiers, has acquired a knowledge of the BEST METHODS of conducting a school and of imparting instruction, and is prepared to lay before parents and guardians, Official Documents, attesting that his success as a teachot was repeatedly rewarded by the Minister of Public Instruction.
Mr. Knox has had fifteen years experience in teaching the English branches and the classics.
For further particulars, apply at the School-room from 9 A. M., to 3 P. M.
je12 DANIEL LEVY, Principal

HEBREW SCHOOL.
INVITATION TO PARENTS AND GUARDIANS.
THE SCHOOL for the Moral and Religious Instruction of our Children, under the superintendence of Dr. ECKMAN, is open for children of both sexes. It is kept at
No. 133 Clay Street, (2d story.)
SCHOOL HOURS:
SATURDAY and SUNDAY, at 10 A. M.
The School is free to all. Only those who are able are expected to pay a moderate charge.

THE ISRAELITE IN ENGLISH,
—AND—
THE DEBORAH IN GERMAN,
JEWISH NEWSPAPERS, PUBLISHED BY Drs Wise and Lilienthal, of Cincinnati. The above periodicals will be supplied by mail, or otherwise, at the price of $3 per year, for the Israelite, and $4 for both, in one wrapper. Apply to the publisher of the *Weekly Gleaner*, San Francisco. ap8

NEW ADVERTISEMENTS.

Weddings, Ceremonies, Balls, Parties,
ETC. ETC. ETC.
ORDERS FOR CONFECTIONARY, PASTRY, JELLIES, CREAMS, etc. for Weddings, Ceremonies, Balls and Parties, received by
SAULMANN,
—ARMORY HALL BUILDING,—
No. 128 Montgomery Street,
Who will furnish Families, Boarding Houses, and Hotels, with all articles usually sold in a Bakery and Confectionary Store, of a superior quality, on reasonable terms, and at the shortest notice.
His long residence and extended custom is sufficient warranty of the superiority of his productions. jy31—tf

Paper Hangings and Carpets!
JUST RECEIVED PER LALE ARRIVALS, BY
FRANK BAKER,
No. 110 and 112 Clay Street.

800 CASES PAPER HANGINGS:—
French and American—Every Variety—
6,000 rolls French and American Borders;
400 pieces Tapestry Velvet Carpet;
625 do Tapestry Brussels Carpet,
230 do Three-ply Carpet;
300 do Superfine Ingrain Carpet;
300 do Extra Fine Ingrain Carpet;
200 do Cotton and Wool Carpet;
125 do Stair Carpets, assorted;
275 do Bay State Druggets;
800 do Oil Cloths, assorted;
125 do Damask and Brocatelle;
300 do Cotton and Worsted Damask
4,000 pairs Window Shades;
375 do Lace Curtains;
751 do Muslin Curtains:
8,900 Cornices and Curtain Bands;
Stair Rods; Table Covers;
Gimps, Fringes, &c., &c.
For sale wholesale and retail, by
je19 FRANK BAKER,
11 and 112 Clay street.

MORIZET
Maltese Cross Champagne.
J. C. MORIZET, RHEIMS.
H. A. COBB, AGENT, San Francisco.
THE UNDERSIGNED, Agent for the proprietors, Messrs. DE ST. MARGAUX & Co., Rheims, France, has just received an invoice of the above celebrated Wine, and will continue, from this time, to receive the same by every arrival from France. H. A. COBB,
ap3 No. 100 and 102 Montgomery Street.

AUCTION HOUSES.

AARON VAN VLECK,
AUCTIONEER,
SALESROOM—Fireproof Building, 61 and 63 California street, near Front.
Sale Days—Wednesdays and Saturdays.
ap3

T. J. L. SMILEY, GEO. W. SMILEY.
SMILEY BROTHERS & CO.,
AUCTIONEERS AND COMMISSION MERCHANTS.
SALESROOM—S. W. corner of Sacramento and Sansome streets.
SALE DAYS.
MONDAYS—Regular Catalogue Sales (in second story salesroom) of FRENCH GOODS, SILKS, EMBROIDERIES, STAPLE DRY GOODS, FANCY GOODS, &c.
WEDNESDAYS AND SATURDAYS, Regular Catalogue Sales of BOOTS, BROGANS, CLOTHING, HATS, CAPS, BLANKETS.
ap3

E. M. NEWHALL, HENRY GREGORY.
NEWHALL & GREGORY,
AUCTIONEERS.
SALESROOM—Fire-Proof Brick Building corner of Sacramento and Battery Streets.
REGULAR SALE DAYS—Mondays and Thursdays.
Regular Sales by Catalogue,
—OF—
BOOTS, SHOES AND BROGANS, LADIES', MISSES' AND CHILDREN'S
SHOES,
DRY GOODS, CLOTHING, HATS AND CAPS, CUTLERY, FANCY GOODS, &c.
ap3

R. D. W. DAVIS & CO.
AUCTIONEERS.
SALE DAYS.....TUESDAYS AND FRIDAYS.
AT 10 o'clock, A. M.
THE UNDERSIGNED having taken the Fireproof Brick Store on the southwest cornrr of California and Sansome streets, will continue the Auction and Commission Business, under the name and style of R. D. W. DAVIS & CO. Gratefully acknowledging the favors heretofore extended to him, he respectfully solicits a share of patronage.
ap3 R. D. W. DAVIS.

S. L. JONES.....AUCTIONEER.
JONES & BENDIXEN,
SALESROOM—Fireproof Building, Nos. 61 and 63 California street, three doors from Front.
OUT-DOOR and SPECIAL SALES attended to in any part of the city.
Consigned Goods covered "pro rata" by
FIRE INSURANCE.
Liberal Cash Advances made on Consignments for Sale at Auction.
A CARD—Mr. F. Fox will solicit Consignments for ou House generally, and will have an interest in all business which he may influence thereto.
ap3 S. L. JONES & CO.

MIKE COHEN,
The only real and original Cheap John,
HAS ALWAYS ON HAND A LARGE and full assortment of
Clothing, Boots, Shoes, Hats and Caps, and Rubber Goods,
Cheaper than any other House in California.
SEAMENS OUTFITS constantly on hand. au 28

JAMES H. WINGATE, & CO.
SUCCESSOR TO WINGATE AND MASSEY.
UNDERTAKER and GENERAL FURnisher, No. 161 Sacramento street, keeps constantly on hand a large assortment of Metallic, Rosewood, Mahogany, Walnut, and common Coffins.
Particular attention paid to preparing Bodies for shipment to the Atlantic States.
N. B.—Charges moderate. JAMES H. WINGATE,
161 Sacramento street, south side,
ap3 Office of Coroner and City Sexton.

JAMES HAYES,

MANUFACTURER AND DEALER IN
MARBLE
Grave Stones.
MARBLE MONUMENT.
Chimney, Table & Counter Tops.
No. 143 CALIFORNIA STREET.
Hebrew Inscriptions executed with precision, and neatness. All work done in the best manner, at the lowest prices.

HARDWARE.

J. F. SMITH & Co.
IMPORTERS AND DEALERS IN
HARDWARE, NAILS, AND Agricultural and Mining Implements,
FIRE PROOF BUILDING,
No. 81 Clay street, 2d door west of Front,
jy 17.

FIRE! FIRE!!
SIMS & FRASER,
MANUFACTURERS OF
Fire-proof Doors and Shutters,
BANK VAULTS, GRATING, BALCONIES, RAILING, Etc., Etc.,
OREGON STREET, NEAR FRONT,
SAN FRANCISCO.
Ship, Steamboat, Sawmill, and all kinds of Blacksmithing done to order.
ap17—3m

HATS, CAPS, ETC.

J. C. MEUSSDORFFER,
MANUFACTURER AND IMPORTER
—OF—
HATS AND CAPS,
WHOLESALE AND RETAIL,
No. 165 Commercial Street.
Below Kearny, SAN FRANCISCO.
Our Stock contains always the latest European and American styles.
Any kind of Hats (both Fur and Silk) made to order.
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BOYSEN BROTHERS,
HATTERS,
No. 159 KEARNY STREET,
(Between Clay and Commercial,)
OFFER FOR SALE
Moleskin Hats, city made, for $7 each.
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GEORGE SUNDER,
IMPORTER OF
Hats, Caps, Hatters' Stock Patent Shirts,
GLOVES, CANES, UMBRELLAS,
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NO. 84 BATTERY STREET,
SAN FRANCISCO

GROCERIES AND PROVISIONS.

WINES AND LIQUORS

S. H. MEEKER & CO.,
IMPORTERS AND JOBBERS OF FOREIGN and domestic liquors, have constantly on hand a very large stock in the Liquor line, which they will sell on as good terms as any house in the State.
We pay particular attention to the importation and sale of the very best class of domestic Liquors, and would especially recommend our
Fine old Bourbon, Magnolia and Peach brands of Whisky; very old New Jersey Cider Brandy, and Virginia Peach Brandy,
as not being equalled by any Liquors of the kind in the country.
1000 packages New York and Philadelphia Brandy, Whisky and Gin.
200 casks fine Champagne Cognac.
150 packages Jones' Brandy.

—ALSO—
In bond and store, the following kinds of Fine old French Brandy:
Otard, Dupey & Co., of the vintages of 1826, 1836 and 1848—warranted.
Sazerac—various vintages.
Jules Robin & Co.—very old.
Bisquit, Tricophe & Co—1825.
Marett & Co.—dark and pale.
Les Vignerons Unis.
G. V. Bernard & Co.
chas. Reveire & Co.

—ALSO.—
In bond and store, the followwing favorite brands of Gin, viz:
Swan, Imperial, Eagle.
St. Nicholas, Grapeleaf and Steamboat.
Pure London Old Tom Gin.

Scotch and Irish Whisky.

—WINES.—
PORT—London Dock, Crown, Burgundy and Loubat's in eighth and quarter casks.
SHERRY—Harmony & Nephews—Duff Gordon and Evans' in bottles and casks, very old.
MADEIRA—Old East Ihdia Madeira Wine, in cases.
CHAMPAGNE—Of the following well-known brands. at Agent's rates, viz:
MAX SUTAINE & Co., PIPER HEIDSICK, CHARLES HEIDSICK, and SCHREIDER.

—ALSO—
Sparkling and Still Hock; Sauterne and Claret; Schnapps and Club House Gin; English and Scotch Ale and Porter, in cases and casks.

WE ARE SOLE AGENTS
For California and Oregon, of N. Longworth's celebrated Wines, consisting of SPARKLING AND DRY CATAWBA; SPARKLING ISABELLA; LONGWORTH'S LADIES Wine.
☞ All persons who wish a supply of pure and unadulterated Wines and Liquors on favorable terms, are requested to call and examine our stock.
S. H. MEEKER & Co.,
121 Front street, corner of Oregon,
au21-tf San Francisco

A Loan of $2000.
THE SUM OF TWO THOUSAND DOLLARS is to be disposed of as a loan on good security. Parties whom this may interest, may apply to
je24 B. ASHIM, 118 Sacramento street.

JEWELRY.

JEWELRY.
H. M. LEWIS,
WATCH MAKER
AND
MANUFACTURING JEWELER,
(THE OLDEST ESTABLISHMENT IN CALIFORNIA.)
IMPORTER OF
Fine Watches and Jewelry, Diamonds, &c.
Parties requiring a FINE WATCH or JEWELRY, will do well by calling on me before purchasing elsewhere, as I am selling 30 per cent. cheaper than any other house in California, and all my Goods are WARRANTED.
Just received, several Large Invoices of Jewelry, comprising some of the finest sets in California.
☞ Remember the number, 189 CLAY STREET.

ISAAC S. JOSEPHI,
Importer and Wholesale Dealer
IN
WATCHES, JEWELRY, DIAMONDS,
GOLD PENS,
SILVER AND PLATED WARE,
Clocks, Tools, Watch Materials, Glasses, Fancy Goods, etc.,
No. 195 Montgomery street, corner of Jackson.
jc12 San Francisco.

M. M. LEWIS,
Pioneer
WATCH & JEWELRY STORE,
No. 183 CLAY STREET.
HAS a large and desirable assortment of every description of JEWELRY, WATCHES, of the best manufacturers, QUARTZ JEWELRY and DIAMOND WORK, at most reasonable prices.
Diamond and Specimen Work manufactured to order, by skilful workmen.
No connection with any other house
Don't forget the number, 183 CLAY STREET, between Montgomery and Kearny sts., opposite Court Block.
may28

JOHN W. TUCKER,
IMPORTER OF AND WHOLESALE AND RETAIL DEALER IN
WATCHES, DIAMONDS,
SILVER WARE.
Jewelry and Silver Plated Ware.
QUARTZ WORK OF ALL KINDS ON HAND.
Watches repaired with care and warranted.
No. 125 Montgomery Street,
SAN FRANCISCO.
☞ Persons in the Interior desirous of purchasing articles of Jewelry, by forwarding a description, accompanied by the cash, can obtain them, and depend on their being of the best quality, and selected with care; and there is little doubt that this mode will prove as satisfactory to the purchasers as if the articles had been selected under their own supervision. feb 3

BRAVERMAN & LEVY,
WATCH MAKERS,
AND
JEWELERS,
No. 167 Washington Street,
HAVE Constantly on hand a large and beautiful assortment of
FINE WATCHES,
JEWELRY,
QUARTZ WORK, ETC.
In Silver Ware,
We always keep a well selected stock of such articles as
Silver Knives, Forks and Spoons;
silver candlesticks; silver cake baskets,
Silver waiters, silver castors, silver cups,
silver napkin rings, &c. &c.
Also—Silver Plated Ware, which we offer for sale at very low prices. mh6tf

AUG. J. SAULMAN. F. L. LAUENSTEIN.
SAULMANN'S
—{ COFFEE SALOON, }—
GERMAN BAKERY, AND CONFECTIONARY,
Armory Hall Building,
No. 128 Montgomery Street, corner of Sacramento,
SAN FRANCISCO.
☞ AGENCY FOR RUSSIAN CAVIAR.

HOTELS, SALOONS AND BOARDIN

Goldsmith House,
No. 109 Sacramento Street,
Goldsmith & Stern,.....Proprietors.
TRAVELERS and FAMILIES will find this House one of the most desirable, as it is centrally located. The Tables are always supplied with the best the market affords, and the Proprietors will spare no pains to make it one of the most comfortable Hotels in the city.
feb13 tf

NEW YORK HOTEL,
CORNER OF
Battery and Commercial Streets
SAN FRANCISCO.
BACHMAN & ELSASSER,
PROPRIETORS.

MRS. STODOLE'S
BOARDING AND LODGING HOUSE,
CENTRALLY LOCATED at Cor. Sansome and Hallock St. will be prepared to accomodate Boarders and Lodgers on very reasonable terms. Mrs. S. always keeps an excellent Table supplied with the best the market ever affords.
may1-1y

BARRY & PATTEN,
Wholesale and Retail Dealers in
WINES AND LIQUORS,
161 and 118 Montgomery Street,
m6-3m SAN FRANCISCO

Strictly כשר
ALEXANDER'S PRIVATE BOARDING HOUSE,
No. 14, Sansome street, opposite the Russelle House.
THE PROPRIETOR begs leave to inform his friends and the public that he has recently opened the above House, formerly kept by Mr. Goldsmith. The House has undergone a thorough renovation, and no pains will be spared to make it a comfortable HOME to those who will favor him with their patronage.
Mr. A. being too well known among the commercial community, there is no need for any comment as regards the table. je26

KOSHER MEAT.
כשר

Y. ABRAHAM,
BUTCHER.
Jackson st., between Kearny and Dupont,
In the Old Pennsylvanian Engine House.
SAN FRANCISCO,
Recommends to his former Customers and the public his assortment of PRIME MEAT.
Orders forwarded to any part of the City with the greatest punctuality. feb27

כשר
☞ The MEAT properly killed and inspected is to be had only at the following places:—
B. ADLER'S,
Y. ABRAHAMS'
H. SELIG, 2d st.,
M. MAYMAN,
je10 I. GOLDSMITH.

DENTISTRY.

A Card.
☞ Parties who wish to save their teeth or to have new ones inserted, are politely requested to call on Dr. Burbank, second floor of the Express Building, corner of Montgomery and California streets. Dr. B. is prepared to undertake any mechanical or medical operation relative to dentistry. Teeth are extracted, plugged, and whole sets made to order. Ladies and gentlemen whom this Card may interest, may satisfy themselves as to the dental skill of Dr. B., by inspecting specimens of his work. ap10

C. C. KNOWLES,
DENTIST,

AND
Manufacturer of Mineral Teeth,
AND
Block Work,
OFFICE, corner Sacramento and Montgomery streets.
(Entrance same as to Vance's Daguerrean Rooms.)
San Francisco.
☞ Business hours from 9 A M to 5 P M

DR. H. AUSTIN,
SURGEON DENTIST,
173 WASHINGTON STREET,
Next door to the Marble Building, between Montgomery and Kearny sts.
☞ All operations skillfully performed, and at greatly reduced prices.
☞ Advice gratis.

JUVENILE.

New Year's Hymn.

As o'er the past my memory strays,
Why heaves the secret sigh?
'Tis that I mourn departed days,
Still unprepared to die,

The world, and worldly things beloved,
My anxious thoughts employed;
And time unhallowed, unimproved,
Presents a fearful void.

Yet Holy Father! wild despair,
Chase from my labouring breast;
Thy grace it is which prompts the prayer,
That grace can do the rest.

My life's brief remnant all be thine:
And when thy sure decree
Bids me this fleeting breath resign,
O speed my soul to thee!

The Child's Prayer for New Year's Day.

O Lord, whose days are without end, and whose mercies cannot be numbered, I thank thee for thy goodness in bringing me to the beginning of another year. O may I spend this year better than the last, so that at its end I may be so much nearer heaven. I thank thee for all the blessings I enjoy; and I pray that all children and people that are suffering from hunger and the cold, may have food and raiment, and all the comforts that they need. I pray for my dear parents and friends. May this be a happy year to us all; and if any of us should die this year, O wilt thou take us to thyself in that blessed world where there shall be no more death; and thine shall be all the glory, through thy mercy our Lord and Redeemer. Amen.

The pious Childs' confession for the New Year.

This year is just going away,
The moments are finishing fast;
My heart, have you nothing to say,
Concerning the time that is past?
Now, while in my chamber alone,
Where God will be present to hear,
I 'll try to remember and own
The faults I 've committed this year.

O Lord, I'm asham'd to confess
How often I 've broken thy day;
Perhaps I have thought of my dress,
Or wasted the moments in play;
And when the good teachers try'd
To make little children attend,
I was thinking of something beside,
Or wishing the lessons would end;

How often I rose from my bed,
And did not remember my prayer;
Or if a few words I have said,
My thoughts have been going elsewhere;
Ill temper, and passion, and pride,
Have griev'd my dear parents and thee;
And seldom I've heartily try'd
Obedient and gentle to be!

But Lord, thou already hast known
Much more of my folly than I;
There is not a fault I can own,
Too little for God to descry;
Yet hear me, and help me to feel
How wicked and weak I must be;
And let me not try to conceal
The largest or smallest from thee.

This year is just going away,
The moments are finishing fast;
Look down in thy mercy, I pray,
To pardon the time that is past:
And as soon as another begins,
So help me to walk in thy fear,
That I may not with follies and sins
Disfigure and waste a new year.

Shortness of Life.

How short is the life of a man!
How soon his frail life must decay!
At best but the length of a span,
And fades like a short winter's day.

In youth how forgetful he seems
Of age, that's still hurrying on;
At length he awakes from his dreams,
But ah! his best moments are gone!

Then, hurry'd away with his cares,
His life is but labour and pain;
Old age is the garment he wears;
He wished for youth, but in vain.

Now, crush'd with the load of his sin,
He trembles at death's cold alarms,
But just recollects where he's been,
And yields to the conqueror's arms.

But reason no farther can go,—
He stands at the bar of his God:
Now he sinks to the regions of woe,
Or heaven he makes his abode:

Let youth, then no longer delay,
Since time makes so rapid a flight;
If you work while it's called day,
You may hail the approach of to-night

Reflections for the New Year.

Human Life.

Human life is a journey which commences for each of us the moment we enter the world, and which terminates at the grave. We are like passengers on the ocean wafted by thewinds toward the port while they are asleep in the vessel; and who, insensible of the progress of their course, arrive at their destination before they are aware. It is the same with the whole of life. It runs on, impelled by a continual current, which carries us unconsciously along with it.

We sleep, and time flies silently over our heads: we wake to a thousand cares, and while struggling with them, life pursues its rapid course at the same rate. We are, here below, only as travellers; every thing rapidly recedes from our view, we leave every thing behind us; we throw a passing glance on the enamelled meads, at the purling brook, or whatever other object may charm our sight; we feel a pleasrue in contemplating it, and before we can analyse our pleasure we have already lost sight of it. To charming prospectes and a smiling country often succeed rocks, ravines, precipices, and rugged paths; sometimes infested with ferocious animals, or venemous reptiles; or perplexed with thorns which lacerate the flesh; these things annoy or afflict us for a moment, and the next we are beyond their reach. Such is life; neither its pleasures nor its pains are durable, nor does the road we traverse belong to us, any more than any of the objects with which it is diversified; other travellers have preceded us on it, coming along it at the same time with ourselveu, and countless multitudes will follow us.—*Basil.*

Local Associations.

There are none, who have paid even a superficial attention to the process of their perceptions, who are not conscious that a prolific source of intellectual pleasures and pains, is found in our faculty of associating the remembrance of characters and events, which have most interested our affections and passions, with the spot whereon the former have lived, and the latter have occurred. It is to the magic of this local influence, that we are indebted for the charm which recalls the sports and pastimes of our childhood the joyous days of youth, when buoyant spirits invested all surrounding objects with the color of the rose.

It is this, which brings before us, as we look back through the vista of riper years, past enjoyments and afflictions, aspiring hopes and bitter disappointments, the temptations we have encountered, the snares which have entangled us, the dangers we have escaped, the fidelity or treachery of friends. It is this, which enables us to surround ourselves with the images of those, who were associates in the scenes we contemplate, and to hold sweet converse with the spirits of the departed, whom we have loved or honored in the places which shall know them no more.

But the potency of these local associations, is not limited to the sphere of our personal experience. We are qualified by it to derive gratification from what we have heard and read of other times, to bring forth forgotten treasures from the recesses of memory, and recreate fancy in tha fields of imagination. The regions which have been famed in sacred and fabulous history, the mountains plains, isles, rivers, celebrated in the classic page; the seas traversed by the discoverers of new worlds; the fields, in which empires have been lost and won,—are scenes of enchantment for the visitor, who indulges the trains of perception which either rush unbidden on his mind, or are courted by its voluntary efforts. This faculty is that which, united with a disposition to use it to advantage, alone gives dignity to the passion for visiting foreign countries; and distinguishes the philosopher, who moralizes on the turf that covers the mouldering dust of ambition, valor or patriotism, from the fashionable vagabond, who flutters among the flowers, which bloom over their graves.

Among all the objects of mental association, ancient buildings and ruins affect us with the most deepand vivid emotions. They were the works of beings like ourselves. While a mist, impervious to mortal view, hangs over the future, all our fond imaginings of the things, which "eye hath not seen, nor ear heard," in the eternity to come, are inevitably associated with the men, the events and things, which have gone to join the eternity that is past.

When imagination has in vain essayed to rise beyond the stars, which "proclam the story of their birth," inquisitive to know the occupations and condition of the sages and heroes, whom we hope to join in a higher empyrean, she droops her weary wing, and is compelled to alight among the fragments of "gorgeos palaces and cloud-capped towers," which cover their human ruins, and, by aid of these localities, to ruminate upon their virtues and their faults, on their deeds in the cabinet and in the field, and upon the revolutions of the successive ages in which they lived. To this propensity may be traced the sublimated feelings of the man, who, familiar with the stories of Sesostris, the Pharaohs and the Ptolemies, surveys the pyramids, not merely as stupendous fabrics of mechanical skill, but as monuments of the pride and ambitious folly of kings, and of the debasement and oppression of the wretched myriads, by whose labors they were raised to the skies.

From this originate the musings of the scholar, who, amid the ruins of the Parthenon and the Acropolis, transports his imagination to the age of Pericles and Phidias;—the reflections of all not dead to sentiment, who descend to the subterranean habitations of Pompeii—handle the utensils that once ministered to the wants, and the ornaments, subservient to the luxury of a polished city—behold the rut of wheels upon the pavement, hidden for ages from human sight—and realize the awful hour, when the hum of industry and the song of joy, the wailing of the infant, and the garrulity of age, were suddenly and forever silenced by the fiery deluge, which buried the city, until accident and industry, after the lapse of nearly eighteen centuries, revealed its ruins to the curiosity and cupidity of the passing age.—[H. G. Otis.

ADVERTISEMENTS.

Our advertising friends will oblige us by handing their advertisements at an early part of the week, or at the latest, Wednesday afternoon, else we may sometimes be compelled to let them lie over until the next issue.

SEVENTH ANNIVERSARY BALL

—OF THE—

Eureka Benevolent Society,

—To take place—

AT MUSICAL HALL,

Bush Street,

ON OCTOBER——10, 1857.

Committee of Arrangements:

L Tichner,
H. Re ensburger
Aug. Helbing,
J. Regensburger, M. D.,
H W. Stein,
S. H. Bohm,
A. I Saulman,
Aug. Wasserman,
Levy Straus,
S. Uhlfelder,
M. Oppenheimer,
B. Triest,
Wm. Scholle,
Max Hellman,
John Levy,
N. Bachman.
Jul. Blumenthal,
S. Bachman,
Ben Schloss,
Henry Alder, Sec'y

Commi tee of Invitation:

Aug. Helbing,
S. H. Bohm,
J. Blumenthal,
M. Oppenheimer,
John Levy.

se18) (1d

SYNAGOGUE.

For

ראש השנה ויום כפור

The undersigned has engaged the Musical Hall, on Bush Street as a temporary Synagogue for the ensuing Holy days.

Persons who wish to purchase tickets may apply at the residence of Mr ELIAS WOOLF, 115 Pine Str. 2d house from Montgomery.

San Francisco.

SPECIAL NOTICES.

☞ For back numbers and complete files apply at our office.

Congrégation Sherith Israel.

THF ABOVE CONGREGATION INTENDS to engage a Reader, the Election, will take place on Chol Moed Succoth.

Candidates will apply in writing to B. J. Baruch 151 Clay Street.

Opportunity will be given before the Election to applicants to read, during Sabbath and the coming Holy days. For particulars apply to Mr. Jacob Rich. President of the congregation. By order B. J. Baruch, Sec'ry.

San Francisco, July 12th 1857.

Ophir Lodge, No. 21, I. O. B. B.

Meets every Wednesday Evening, at 7 o'clock, at Temperance Hall, Washington street. Members of the Order are invited to attend.

H. HEZOG Secretary.